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ind had left the fold in high dudgeon. She became the lady patroness of the malcontent Christians of Carthage and the prime mover in any ecclesiastical intrigue that was afoot. She had been wont, before taking the Eucharist, to kiss the doubtful relic of a martyr, and she had set greater store on the efficacy of this unregistered bone than on the virtues of the sacred chalice. It was not, of course, for relic worship that Caecilianus, the Archdeacon, rebuked her, [for the early Church everywhere acknowledged its intercessional value, and it was the usual practice for an officiating priest, before celebrating, to kiss the relics that were placed on the high altar. Lucilla was reprov'd because her relic was not recognised by the Church.* It was doubtful whether it had belonged to a martyr at all, and, in any case, its identity had not been duly authenticated. But before Mensurius could deal with this revolted daughter the tempest of persecution broke over Africa. The angry and insulting epithets with which the Catholic historians have loaded Lucilla are perhaps the best testimony to her ability and influence. She was very rich and a born intrigante (*pccnniosissima et facti-mssiwa*), and as she had what she considered to be a personal insult to avenge, she was as willing as she was competent to cause trouble and mischief.

Shortly before the overthrow of Maxentius, one of Mensurius's deacons issued a defamatory libel against the Emperor and then took sanctuary at Carthage. The Bishop refused to surrender him and was per-

* *Os -nesciti cujus /w/niuis ino)(ni, et si ituiriyris; std necllutn vim/t'-wti.*